

An Approach to the Ministry for Juvenile Delinquency
in the Context of the "Koamerican" Immigration

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Paul Kyusup Lee
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Paul K. Lee,

*has been presented to and accepted by the Faculty
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DOCTOR OF MINISTRY

Faculty Committee

Andrew Sung Park
Paul Schuman

May 1, 1990
Date

Allen J. Moore
Dean

Abstract

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Paul Kyusup Lee

Today, one of the most crucial issues in the "Koamerican" community in Los Angeles is the delinquencies of "Koamerican" teenagers, which have been increasing very rapidly. Many people think that the Asian American contemporary image is that of a highly successful minority. However, it is not so. They are struggling with many problems. They have been suffering from social frustration, identity crisis, conflicts within families, generation gaps, racism, language problems, and unawareness of both the "Koamerican" and American society toward these problems.

Furthermore, "Koamerican" churches insist on hermeneutics used in Korea or in America. However, the churches could not handle the problems of "Koamerican" juvenile problems because these hermeneutics do not fit into their new immigration context.

This project focuses on the "Koamerican" experiences and their needs in America. To define their real situation in America and the causes of problems, this project utilizes analytical research in chapter 2. Society and

church can no longer afford to view "Koamericans" in stereotypical images or ignore their achievements and problems. The churches should develop new theological hermeneutics and programs as solutions.

In the third and the fourth chapters, the author compares the "Koamerican" situation with the Black experiences in America, by developing a new hermeneutic for the "Koamerican" situation and examining the ministry of Jesus as a model for pastoral counseling in the "Koamerican" immigration context. The Black community has their hermeneutic for their specific situation. Their hermeneutic is very radical because of their oppressed history in America. This tendency was necessary to survive and struggle in their life setting. In the third chapter, this project analyzes the Old Testament hermeneutics in Moses and Esther as a biblical background for "Koamericans." These passages are parallel with the "Koamerican" situation, because Moses and Esther are based on the context of immigration.

In the fifth chapter this project shows some possible suggestions and the new hermeneutical responses to the issues. How can "Koamerican" society and churches address the problems of "Koamerican" teenagers ? The solutions can be found in their families, schools and churches.

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Chapter 1

Introduction

Problem Addressed by the Project

The problem which this project addresses is the Juvenile Delinquency in the Koamerican community. This delinquency is at least, in part, the result of social frustration, identity crisis, conflicts within families, generation gaps, racism, language problems, and an unawareness of the Koamerican and American society toward these problems.

Even though there have been many problems in the Koamerican community, these problems are ignored by both Koamerican and American communities in general. There is a specific culture within Koamerican community, "a shame culture." When they see other's problems, they do not speakout, because avoiding such negative matters of others is the more gentle and polite way. They believe that the problems may get bigger if they mention them. Therefore, they try to cover up the problems, so no one can observe them. This virtue causes other Americans to think Koamericans are a successful model of immigrants. For

instance, in Los Angeles Korea Town, even though there is a lot of violence and robbery, many Koamericans do not report instances to the Police Department because they believe the problems will get bigger when they report them. Because they do not report them the Los Angeles Police Department does not pay attention to Korea Town.

Today, some Koamericans are attempting to raise these issues and ask for assistance.

Furthermore, Koamerican parents who see the problems of their children, do not prepare for more serious situations, because they deny that their children have problems at all. After they meet the reality, sometimes it is too late.

In comparison with caucasian teenagers, the Koamerican teenagers' situation is much different. Without knowing this, their problems cannot be solved.

Importance of the Problem

The problems of the youth are not just yesterday's and today's problems. They are not the problems of just one country. It is a world-wide problem. Paul Simmers writes that in the United States, every month, roughly 5,200 teachers are attacked by teenagers, and 6,000 other teachers are robbed by force. About 282,000 teenagers quit school every year. The teenagers also commit about 270,000

burglaries, and leave total damages worth \$200,000,000 to school property.¹

Since U.S. immigration quotas were relaxed in 1965, the Koamerican population has increased very rapidly. Every year since 1970, more than 30,000 Koreans have come to this country. From 1970 to 1980, there were about 300,000 new Korean immigrants. The number of Korean Americans living in the United States is believed to have grown from 350,000 at the time of the 1980 census to nearly 1 million today.²

Koamericans are well-educated and energetic. Their reasons for coming to America are the chance for better educational opportunities for their children, achieving economic goals, freedom from unusual political conditions, joining with family and so on. When asked about why they came to America, they indicate that it is because of their children's education. However, when asked how much time and care they have spent for their children's education, they indicate that they do not have enough time with their children because they are too busy trying to live the immigrant life and to support their children.

1 Gary Dausey, The Youth Leaders' Source Book (Grand Rapids: Zondervan, 1983), 17.

2 Jim Mann, "Koreans Have Difficulty Adopting to U.S., Research Shows," Los Angeles Times, 10 April 1988, Part I:22-3.

Many people think that the Asian American is the contemporary image of a highly successful minority. However, it is not so. They are struggling with many problems. Sue recognizes there are many problems in Asian American society.³ Kim said:

Whether general or specific, symptoms such as these suggest that Korean Americans as a group are and will be undergoing severe socio-cultural disruptions for a generation or more following immigration to America.⁴

Every year since 1974, the delinquencies of the Koamerican teenagers have been increasing very rapidly. The delinquency of Koamerican teenagers is directly related to culture shock, the generation gap, identity-crisis problems, discrimination and racism, etc. The delinquencies of Korean American teenagers can be classified as social, cultural, religious value conflicts and difficulty with language.⁵

As the Koamerican population continues to increase, society and church can no longer afford to view them in stereotypical images or ignore their achievements and problems. The myths and stereotypes about Asians in

3 Derald Wing Sue, Counseling the Culturally Different (New York: Wiley/Interscience, 1981), 114-117.

4 Bok-Lim Kim, The Korean American Child at School and At Home, Project Report (Urbana, Illinois: University of Illinois, 1978-80), 6.

5 Grace Kim, interview with a member of Korean Youth Center, Los Angeles, 24 Feb. 1989

America, such as that they represent model minorities or they have no great difficulties in America, must be dispelled.⁶ All these bad situations reinforce oppression among Koamerican teenagers.

Furthermore, Koamerican parents want to retain their Korean custom and culture, and Koamerican church is using the same method of education it used in Korea. The church needs to have a "new hermeneutic" which fits into their new situation. Koamericans are no longer Koreans, nor white Americans. Because their situation is different from that of Koreans or White Americans, they need a new hermeneutic. Koamericans need to begin the process of developing an interpretation of the Christian faith which encourages self-development in churches and communities. There should be "new hermeneutics"⁷ when the context or the situation is changed.

Thesis

For effectiveness in addressing the problem of Koamerican juvenile delinquency, the hermeneutics of ministry must be informed by a clear understanding of the Koamerican context, such as their suffering and struggle.

6 Sue, Counseling the Culturally Different, 117.

7 "New Hermeneutics" will be explained on page 7.

Definitions of Major Terms

"Koamerican"

Kim is a nineteen year-old college student. He was born in Korea and lived in America for fifteen years. One day he made a plan to visit Korea during the summer vacation because he wanted to learn about his roots and identity. His parents always say, "You are Korean." Whenever he faces racism in school, he remembers this. When he visited Korea, however, he realized that he was different. He looked like a Korean, but acted like an American. His relatives in Korea treated him like a stranger who came from another society, not as a Korean.

Park is twenty-three years old, was born in Los Angeles and graduated from college. When it was "Home Coming Day" at the college, he participated to enjoy his beautiful memory at the school. One gentleman who sat by him at the party, asked him, "Where do you come from?" He said, "L. A." The man asked again, "No, I mean where do you come from?" Park noticed what he meant, but he said, "I was born in L.A., and I am an American citizen."

As a theory, many people believe American society is a "Melting Pot." However, Korean Americans are not treated the same as caucasian Americans. Therefore, they are not American. Many use the term "immigrants," but they don't

come to America to remain as immigrants. They come to America to live as Americans. "Immigrants" can be used for the first generation because they immigrated into America, but not for the second or third generation who were born in America. Some people created the term "Komerican" because of these reasons. However, it can be misunderstood that they are not American citizen. Therefore, I like to use "Ko-American," which explains their two cultural backgrounds and their current status as American citizens.

Juvenile

Simply saying, this means a young person or teenager who is being or remaining in a youthful stage of development. Even though his/her body is similar to adults', s/he is on the stage of growing mentally.

Juvenile Delinquency

This is a status in a juvenile characterized by anti-social behavior which is beyond parental or teacher's control and therefore subject to legal action. This is a behavior of a teenager that is marked by violation of law or a matter for action by Juvenile courts. However, this should be distinguished from crime on the basis of an implied psychological rather than a judicial attitude toward the offender.

A New Hermeneutic

This means a new study of the methodological principles of interpretation and explanation of the Bible with the eye of the context. This project should deal with hermeneutics of immigration.

Pastor

This means one who gives protection or guidance to a group of people. Therefore, this denotes the one who has the responsibility to guide teenagers from their delinquencies, including youth directors.

Work Previously Done in the Field

Before 1980 there were not many studies for Asian Americans. However, Asian Americans recognized that it was very important to conduct such studies. There were some sufficient studies for Asian Americans in 1980s. Leong shows the lack of research, discipline, supporting and of service delivery to Asian Americans.⁸ Asian Americans need more direct and indirect services, and the use of broader models of health and psychology.

Tong also mentions the necessity for further study,

8 C. A. Leong, "Selected Mental Health Issues for Asian American Psychologists in the Eighties," Asian American Psychological Association Journal 8, no. 1 (1983): 1-13.

especially in relation to the diagnostic and treatment models with Asian Americans.⁹ An expanded role for the "insider," defined as those of Asian American cultural and social background, experience and activity in ethnic community life will be important. To try not to deny ethnicity, but to keep and develop it is important.

Yamamoto argues the need for developing suitable counseling approaches for Asian Americans who do not fit the classical psychotherapeutic methods.¹⁰ Most of his Asian clients had high ethnic identity and low assimilation into American culture. Their values were different from American ones. For example, they emphasized the family as the more important unit than the individual and on hierarchy in both family and society. Also, they think of the therapist as the authority. Therefore, they did not express their feelings openly.

Chen and Yang mentioned the self-image of Chinese American adolescents.¹¹ They concluded that their attitudes towards dating and sex became more similar to

9 B. Tong, "Challenges Before the AAPA: The 1980's," Asian American Psychological Association Journal 8, no. 1 (1983): 14-8.

10 J. Yamamoto, "Group Therapy for Asian Americans and Pacific Islanders," Pacific Asian American Mental Health Research Center Review 3 (Jan. 1984): 1-3.

11 C. Chen and D. Yang, "The Self-Image of Chinese American Adolescents," Pacific Asian American Mental Health Research Center Review 5, nos. 3/4 (1986): 27-9.

American norms with acculturation. However, they still had the Confucian values of loyalty, obedience and respect for elders. The basic generalization was that Chinese American adolescents in the United States were basically identical to an American example, but very different from a Chinese example in their attitudes and feelings of themselves.

Hurh tries to make a clear meaning of immigration.¹² The meaning of immigration is essentially in the formation of a new community and creation of a new ethnic identity which are both Korean and American, that is the Korean-American ethnicity. Also, he defines the concept of the Korean-American ethnicity as "a collective socio-cultural entity of those who share a sense of common origin and destiny as being both Korean and American."¹³

Kim, in addressing Asian American students in the public schools notices their lack of use of counseling services.¹⁴ There are some factors inhibiting the use of services on the part of the students, teachers and the schools. On the side of students, factors include shyness

12 Won Moo Hurh, "Toward A New Community and Identity: The Korean-American Ethnicity," TS, Western Illinois University, Macomb, Illinois, April 1976, p. 1-47.

13 Ibid., 4.

14 Y. J. Kim, "Problems in the Delivery of the School Based Psycho-educational Services to the Asian Immigrant Children," Journal of Children in Contemporary Society 15, no. 3 (1983): 81-9.

and hesitancy, stereotypes of Koamericans held by teachers and the referral policies of the schools. Other factors include the general invisibility of Koamerican students and the limited availability of bilingual or bicultural counselors in the schools.

Similar to the Chinese, Lee mentions that traditional Korean Americans perceive the structure of society as the manifestation of five cardinal human relationships, three of which are derived from the family: husband and wife; father and son, and brother and brother.¹⁵ In order to achieve a better understanding of the Korean American community, it is important to be acquainted with its familial structure and characteristics. Therefore, understanding the family may contribute significantly to a deepened comprehension of the Korean American community.

Scope and Limitation of the Project

This project will focus on the Koamerican experiences and their needs in America. I intend to be responsible for trying to avoid stereotypes for Koamericans and illustrate their real situations which make Koamerican Juvenile Delinquencies. In order to understand their real situation

¹⁵ Don Chang Lee, Acculturation of Korean Residents in Georgia (San Francisco: R and E Research Associates, 1975).

in America, this project compares the Koamerican teenagers' experience with the Caucasian one.

Also, I intend to suggest a new hermeneutics for them. For this, I analyze hermeneutics in general and compare them with the Black hermeneutics and the Black experience in America, especially James Cone's hermeneutics.

I shall examine the ministry of Jesus as a model of pastoral counseling. Throughout two passages, I see some characteristics and techniques of Jesus' counseling. I will illustrate some new hermeneutical responses in family, at school and at church to the issues contributing to Koamerican juvenile delinquency, as a solution.

Procedure for Integration

This project will integrate the two areas of hermeneutics and pastoral counseling-which is dealing with the Koamerican immigration context. Hermeneutics, in general, gives the reason why Koamericans need a hermeneutic which fits into their situation. This project also examines this through comparing Black Americans' experience and their hermeneutics.

To find the real situation of Koamerican teenagers, the author collects some Korean newspapers in Los Angeles area and the Los Angeles Times, conducts surveys by phone

and questionnaires with Koamerican parents and children, interviews Koamerican counselors who are working with Koamerican youth, and examines the author's field experience in a Koamerican church. Through this study this project could get a closer analysis of Koamerican juvenile circumstances and the reasons for their delinquency.

This project analyzes the exegetical work of John 4:1-22, Matthew 15:21-22 and Luke 19:1-10 because these passages show the characteristics and the techniques of Jesus' pastoral counseling toward minority groups.

Chapter Outline

"Juvenile Delinquency in the Context of the Koamerican Immigration: The Causes and Analysis of Problems" briefly surveys analytical model research of Koamerican Juvenile Delinquency and illustrates major Koamerican Juvenile Delinquencies out of some newspapers in the Los Angeles area. Throughout these, this chapter shows the major causes of Koamerican Juvenile Delinquency, and then makes comparisons between Caucasian Juvenile Delinquency and Koamerican Juvenile Delinquency. The goal of this chapter is to show the reality of the Koamerican Juvenile and their special situation which makes Delinquency.

"A New Hermeneutics For The Koamerican Society"

briefly shows hermeneutics in general to understand the importance of a hermeneutics and compares Black hermeneutics. Because of the Black experience in America, Black people made a hermeneutic which fits into their situation. Through the black history and experience in America, this chapter demonstrates how Black theology came out. Because of variety in Black Theology, this chapter compares the views of Major Jones, J. Deotis Roberts and James Cone. Especially, this chapter deals with the hermeneutics of James Cone who is one of the leaders of Black community. Also, this chapter demonstrates the examples-immigration hermeneutics in the Bible, such as Creation story, Moses' experience, Esther and Jesus. The Black society has the hermeneutics which fit into their situation and Moses and Esther had their hermeneutics in the Old Testament, whereas Koamericans have the hermeneutics which were used in Korea or the hermeneutics which are used for Caucasian Americans. The goal of this chapter is to show that Koamericans need a new hermeneutics for their society to solve their teenagers' delinquency problems.

"The Ministry of Jesus As a Model For Pastoral Counseling of Koamericans" analyzes the exegetical work of John 4:1-22 which is the story of the Samaritan woman at the well, Matt. 15:21-22 which is the story of the Canaanite woman, and Luke 19:1-10 which is the story of

Zacchaeus. These stories show the characteristics and the techniques of Jesus' counseling with other ethnic group people. How Jesus dealt with alienated and separated people from the community, and how Jesus led them back into the community. Through this analytical work, this chapter shows Jesus' ministry as a model for pastoral counseling of immigrants. Many people see Jesus as a model for pastoral counseling in general, but here the task is Jesus' ministry as a model for pastoral counseling for Koamericans.

"The New Hermeneutical Responses to The Issues Contributing To Juvenile Delinquency of Koamericans" examines the responses of family, school and church. This chapter shows the new circumstances at home, between teenagers and their parents, who have the new hermeneutical concept because they understand each other, and at school between students and their teachers. Today, the Koamerican churches have played an important role in the Koamerican society. Many immigrants depend on the church for their guidance. This chapter illustrates the ways churches can solve the problems of juvenile delinquency.

Chapter 2

Juvenile Delinquency in the Context of the Koamerican Immigration: The Causes and Analysis of Problems

Introduction

Every year since 1974, the delinquencies of the Korean American teenagers have been increasing very rapidly. The delinquency of Korean American teenagers is directly related to culture shock, the generation gap, identity crisis problems, etc. Also, the delinquencies of Korean American teenagers can be classified as social, cultural, religious value conflicts and difficulty with language.

The Causes and Analysis of Problems

Analytical Model Research of Koamerican Teenagers

Delinquency

- (1) General Situation of American Society
 - a) Collapse of moral rules and social systems
 - b) Collapse of family systems
 - c) Imbalance of economics
 - d) Inconsistency of judicial system
 - e) Decline of educational system and quality.

¹ Kwang Suk Kim, "A Study of Teaching Material of Youth" (D.Min. diss., Fuller Theological Seminary, 1984), pp. 30-3.

- (2) Characteristics of Immigrant Society
- a) Economic and social identity crisis as a minority group (Discrimination-Prejudice)
 - b) Language difficulties
 - c) Conflicts of different cultures and different value systems.
 - d) Competition with other minority groups.

2

- (3) Conflict and Transitions of Adolescence: Physical and psychological transition in growing process.

3

- (4) Situation of Immigrant Family
- a) Increasing economic activities of parents
 - b) Conflicts of husband and wife
 - c) Lack of conversation between parents and children
 - d) Generation Gap.

4

- (5) Situation of Immigrant Students at School
- a) Racism
 - b) Lack of systems for immigrant students.

5

2 Ibid., 45-6.

3 Elizabeth B. Hurlock, Adolescence Development (New York: McGraw-Hill, 1949), 70-80.

4 Eui Young Yu, Juvenile Delinquency in the Korean Community of Los Angeles (Los Angeles: Korea Times, 1986), 12-3.

5 Ibid., 63.

- | | |
|---|---|
| (6) Individual Conflict
a) Lack of self worth
b) Lack of self love
c) Lack of self confidence. | 6 |
|---|---|

(7) As a Result: Juvenile delinquency.	7
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Illustrations of Major Koamerican Juvenile

Delinquencies

Gang Fight. Four Korean students were outraged by black gangsters in Inglewood High School in L.A. (Korea Times Apr. 2, 1974). Three groups of Korean gangsters organized for their protection, such as A.B., Gocham and Hollywood (Korea Times, Apr. 5, 1974).⁸ There are more than 6 Korean gangs in L.A., names listed; K.K., A.B., P.K., KGGA., Hollywood, BK.G.⁹

Run Away Kids. Thirteen Korean girls who were living in a motel room had an accident with a gun. One 18 year

6 Ibid., 64.

7 Ibid., 62-7.

8 Ibid., 18.

9 S. Paik, "A Nightmare of K.K.," Korea Times [Los Angeles], 30 Aug. 1986.

old Korean teenager, who had run away from home 2 months ago, came back home pregnant (Choon Ang Daily, June 30, 1979).

Theft. Four Korean teenagers were arrested by L.A.P.D., Police charge them with theft.¹⁰ Korean youth thieves mostly rob the Korean residences.¹¹

Robbery. Seven Korean teenagers who were carrying guns and were trying to rob an American citizen were captured by police.¹² (Dong Ah Daily, Apr. 15, 1987).

Drugs. Five Korean teenagers who were being forced by Chinese gangsters to illegally sell drugs escaped from them.¹³

School Absences. The drop out rate from school, which was very rare among Korean students, has increased in recent years.¹⁴

Teenagers' Pregnancy and Sex. Koamerican adolescents

10 "Four Korean Teenagers Were Arrested by Police," Korea Times [Los Angeles], 27 Jan. 1985.

11 "Korean Teenage Thieves Mostly Rob the Korean Residencies," Korea Times [Los Angeles], 16 Aug. 1983.

12 "Seven Korean Teenagers Who Were Carrying Guns," Dong Ah Daily [Los Angeles], 17 Mar. 1980.

13 "Five Run Away Korean Teenage Girls Were Being Forced To Illegally Sell Drugs and Prostitute," Korea Times [Los Angeles], 27 Feb. 1986.

14 "The Korean Teenagers Dropping Out Rate," Korea Times [Los Angeles], 13 Dec. 1985.

are being subjected to pressure for heterosexual involvement at an earlier age than in Korea.¹⁵ At first they experience deep culture shock, but eventually adapt and imitate American adolescent behavior without enough knowledge of sex. Sometimes, this leads to increased rates of pregnancy among Koamerican teenagers.

The Major Causes of Koamerican Teenagers' Delinquency

There are many causes of the delinquency of Korean teenagers. It is very difficult to write about all the causes. Followings are some of the major causes.

Problems in Families. The family of immigrant society is very different from the family of non-immigrant society. Physically, they have to face a new environment, which is totally different from that which they were used to before. Culturally, they have to struggle between two different cultures. In Korea, the structure of family is dominated by Confucianistic principles, with its strong emphasis on specific roles and the proper relationships among people in those roles.¹⁶

First, according to Yu's statistics, more than 70

15 Kaecho Lee, "Korean Americans: Communication Problems between Parents and Children," TS, Monrovia, CA, p. 7.

16 Monica McGoldrick ed., Ethnicity and Family Therapy (New York: Guilford, 1982), 211.

percent of the Korean immigrant couples work full-time. Out of them, 36 percent work as laborers, 24 percent work in technical fields, 31 percent work in their own businesses and 9 percent are professionals. One quarter of them even work on weekends and at night.¹⁷ Many Koamericans suffer from extraordinary cases of overwork, physical danger and depression.¹⁸ Through these sufferings, many Koamericans are able to start small businesses after 3 or 4 years of hard work. After a few years they are able to own houses. I checked 118 congregation members' status in my church to figure out a rate of home ownership. I found 43 percent of church members own their houses. This rate is twice that of other ethnic groups.

In this situation, most parents do not have time to spend with their children. Later, they discover that their children have problems. Because they do not speak English, they have difficulties making friends, suffer from feelings of rejection at school. In addition, when they come home, no one is at home to take care of them. They feel deep loneliness. When parents suddenly awaken to the fact that their children are in trouble, it is often too late to do much about it. Therefore, the children easily get involved

17 Yu, Juvenile Delinquency in the Korean Community of Los Angeles, 63.

18 Jim Mann, "Koreans Have Difficulty Adopting to U.S., Research Shows," Los Angeles Times, 10 April 1988, Part I:22.

with gangsters which leads to delinquency.

Second, some Koamerican families suffer from divorce. When they were in Korea, the husband was "somebody" and the only person who was making money to support his family, and the wife just took care of the home. The husband had all the authority in the family. However, after coming to America, the condition changes. Both of them must get jobs to support the family. Also, their "value system" between husband and wife has been changed. In Korea they had different roles and jobs in the home and society, and for the wife, it was very hard to get a job. In America, however, the wife has many chances to get a job and can support the family. Therefore, the system which gave all the power to the husband changes. This decreases the husband's honor. As a result, it produces more divorce in Koamerican family. According to the statistics, every year, the number of divorces among Koamerican families increases. Also, it shows that more than 85 percent of juvenile delinquents' parents are working full-time and many of them have been divorced or separated once. More than 65 percent of divorces are the result of wife beating.¹⁹

¹⁹ Yu, Juvenile Delinquency in the Korean Community of Los Angeles, 54.

Third, in addition, when the child has an emotional problem, it is common for Koamerican parents to postpone seeking psychotherapeutic help.²⁰ To understand why, it is necessary to understand the effect of Korean culture on the lives and parenting methods of Korean adults. Central to these values is the concept of "face" both personal and communal. To maintain face, one must comply with and meet these cultural and community standards. Failure to do so creates a loss of face, i.e., shame. Further, losing face affects the individual's family. Thus, the individual that gains face brings honor to his/her family and community network. Unfortunately, emotional disorders or outright psychiatric illness is the cause one to lose face in the Koamerican community. In response, the parents, in some cases, choose to withdraw the child from school. In sometimes, this makes matters worse.

Generation Gap. Koamerican youth remind their parents they are "Americans" now and want to follow the American way of life, whereas Koamerican parents, who speak little English, remind their children that they must retain their Korean culture and way of life. The children resist and the parents insist, so the conflict between the generations begins. It is impossible to communicate with

20 Ted Tokaji, "Mental Health of Asian American Adolescents," Pacific Citizen, 30 November 1984, 8-9.

each other.

Because of finances, both parents must work to support their children and family. Therefore, they have less time to spend with their children than they did in Korea. This increases the gap between them.

The old Korean traditions and values are important to parents. A domineering husband rules his obedient wife and children as a dictator in his family life. Parents want their children to feel the same way. However, their children adapt to the new environment.

This generation gap is one of the most serious problems that most Koamerican families face these days. In addition, it leads the teenagers to delinquency. The teenagers, who receive pressure both from school and their parents, are looking for a way to explore their stresses, and one negative method of exploring is teenage delinquency.

School Problems. In the Korean culture, parents are eager for their children to excel in education. To receive a good grade makes the family happy and gives them an honorable name. It gives the one who has a good grade the status of being a "good son or daughter." Korean parents are ready to sacrifice themselves so their children can receive a good education.

In the context of immigration, they emphasize the fact that they immigrated to America and sacrificed so

their children could receive a better education. With their children's academic achievement, they feel respectable in the American society. It brings honor to their family name.

Therefore, Koamerican parents expect their children to get good grades. It has been a heavy burden on the children. They suffer from these attempts to get good grades. They suffer from many heavy burdens.²¹

However, some poor Koamerican children cannot get "A"s. When they meet their limit the tragic result comes as described above in the pages between 18-20.

The Job Situation. The job situation in America produces additional problems for Koamericans.

First, there is a big conflict in job value systems. Koreans emphasize status in his/her job. When they move to America, making money is the only way to survive for Koamericans. Therefore, someone who had a respectable job in Korea must often take a less respectable because of language barriers. This furthers their frustration and disappointment. Their beautiful dream is gone. Also, this adds to the family problems as explained above.

Second, when their children can get a job, another problem occurs. They can find jobs to support themselves

21 Laird Harrison, "Success," Asian Week [Los Angeles] 4 July 1986, 9-24.

more easily than their parents can. They can soon be economically independent from their parents. When they have the ability to live by themselves, they are easily freed from their homes which had become uncomfortable because of the many tensions.

Discrimination and Racism. Most caucasian teachers and students do not understand the culture and customs of new immigrant students. Thus, they often misunderstand the acts of the new immigrant students. This sometimes creates serious problems. It takes at least three to four years for the new immigrant students to become accustomed to the new environment. Thus, the native teachers and students need to understand their situations as new immigrants.²²

According to research done at Cal State Long Beach, more than 50 percent of Asian students have experienced racial discrimination.²³ Also, most new immigrant students complain to their school about the educational system. They need a system, such as bilingual education, to assist students who cannot communicate well in English, but most schools do not provide such systems.²⁴ Many Koamerican

22 "The Rate of Running Away has Increases in Recent Years," Korea Times [Los Angeles], 13 Dec. 1985.

23 Yu, Juvenile Delinquency in the Korean Community of Los Angeles, 58.

24 Ibid., 59.

teenagers' delinquency came out of their inability to meet parental expectations in addition to a school system which is not always responsive to their needs.

In addition, in America there have been many riots because of racial discrimination. Furthermore, the teenage delinquency is also very closely related to discrimination from other ethnic students. Many Koamerican teenagers' delinquency is related to their school life, which has involved discrimination.

Culture Shock. When a person who is from one culture goes to another culture, there will be a conflict with the new culture's environment. This is called "Culture shock". The culture shock is a real one, especially for Koamerican teenagers, who have to live in two entirely different worlds because Korean culture is much different from Western one. Their "Korean Home" and "American Life" creates culture shock in America.

In the Los Angeles area, it is even more severe than in other countries because there are many cultures and minorities all living in close proximity. Teenagers grow physically and mentally so fast and change very fast. Therefore, the culture shock for the adolescent is more serious and sensitive than for adults. If someone does not get along in the new environment, it may lead directly to delinquency.

Language Problem. Most Koamerican adults are first-

generation immigrants and communicate in Korean. However, their children are more comfortable with English. Many parents experience difficulties in teaching the Korean language to their children. When they have time to share with their children, it is hard to teach them because they find English a much easier language and almost all of their children's time is in an English speaking environment. In addition, the children feel the pressure of correctly learning two languages. However, the parents feel strongly that to lose the native language is to lose one's identity as a Korean.²⁵

Not only is language a problem within a family, but a majority of Koamericans have difficulty communicating in English. Yu has found and described:

According to the 1970 census, 91 percent of the foreign born Koreans listed Korean as their major spoken language. The 1973 Asian American Field Study conducted in Korea-Town Los Angeles found that 98 percent of Koreans surveyed were using Korean as their primary language (U.S. Department of H.E.W., 1974). The 1978 Los Angeles survey reveals that 55 percent of the respondents mentioned language as the most difficult problem in American life. The 1979 Joon-ang Daily News survey of the U.S. Koreans also finds that the language is the most difficult problem for the 47 percent of the respondents.²⁶

25 Moon Hee Nam, The Role of the Korean Immigrant Church for the Korean Bilingual-Bicultural Education in the Los Angeles Area, D.Min. Diss., School of Theology at Claremont, 1984 (Ann Arbor: UMI, 1984), p. 14.

26 Eui Young Yu, "Koreans in America: Social and Economic Adjustments," The Korean Immigrant in America, ed. Byong-Suh Kim and Sang Hyun Lee (Montclair, NJ: AKCS, 1980), 88.

The problems of language are not merely communication problems. Language difficulties disturb their cultural and social activities in America. Also, it creates a problem of identity in the midst of two languages. Their identity suffers and this confusion may affect their behavior.²⁷

Identity Crisis. All people are faced with these questions -- with their quest for identity. Who am I? Where do I belong? Where am I going? These questions are compounded, as far as Koamericans are concerned. Koamericans have their historic roots in Korea; their facial appearance is different; they belong to a very small and negligible minority in the United States. Besides, they are inevitably identified with the nation of Korea in spite of their citizenship and cultural training.

In this circumstance, the Koamerican youth are actually suffering from an identity crisis. They are struggling to find their own self-image. The first generation Koamericans have less identity crisis than the second generation Koamericans because they were not born in America and their connection is not disconnected with their homeland. The identity crisis among the younger generations is totally different. They are at home in America and speak the English language fluently. A

27 Sophia Kyung Kim, "United Way Social Service Survey Shows Needs of Korean Community Not Met," Rice Paper [Los Angeles], Nov.-Dec. 1985: 2-10.

Japanese second generation person says this:

We are considered Americans. We are regarded as aliens and people believe we will always remain Japanese. We of the second generation, on the other hand, are aliens to our parents. That makes us a lost-generation!²⁸

Most of the younger generation of Asian-Americans confessed that they are embarrassed when they are asked where they come from. It is hard to say whether they are Korean or American.

Teenage immigrants are sometimes referred to as a "lost generation" who have failed to achieve a positive self-identity from either the Korean or the American culture. Korean American youth who came to America in their teens often show social and academic problems in school and sometimes resort to gang behavior in order to define and establish a peer group.²⁹

Many people think of an Asian-American as a "banana," who is yellow on the outside but white on the inside.³⁰ They look Asian on the outside. However, on the inside

28 Paul Nagano, "The Japanese Americans' Search for Identity, Ethnic Pluralism and a Christian Basis of Permanent Identity" (Rel. D. diss., School of Theology at Claremont, 1970), p. 77.

29 Bok-Lim Kim, 23.

30 Derald Wing Sue, "Ethnic Identity," Asian-Americans: Psychological Perspective, eds. S. Sue and D. Sue (Palo Alto, CA: Science & Behavior Books, 1973), 143-44.

they are not just white. They have cross cultural perspectives. Therefore, they are seeking a new identity in which they can appreciate their oriental inheritance while being American.

I found one task out of Paul Nagano's dissertation. He used a poem from a third generation Japanese.

Who am I?
 I sometimes wonder.
 Am I Japanese?
 Am I American
 or just both?

· · · ·
 I am me, a human being.³¹

For their identity, they are neither Americans nor Asians, but human beings. They do not belong to either side. In the last line of the poem, we see a younger generation's identity going beyond nationality.

The threat that confronts the Koamerican teenagers is that of being treated or becoming a "thing" rather than a "person." The Koamerican teenagers are losing their identity and have been dehumanized by being assimilated by the majority, through adopting a subservient, and by making poor self-image.

To find themselves, Koamerican youth may totally reject the Korean ways and further isolate themselves from both their own culture and their own families. They are faced with a double difficulty: disturbance in self-image

31 Nagano, 79.

and difficulty in adjusting to a totally new environment. Therefore, they need more caring and understanding than other adolescents.

Public Ignorance about Korea or Ignorance of Korea among Americans. The Seattle Times of September 19, 1949 said: "A Korean boy, David Choy, could not speak English or Chinese when he was enrolled at school." The writer was not aware that Koreans have their own language.

Before the Korean War occurred, Americans had no knowledge of Korea. When live war scenes were telecast to the American public, the miserable pictures of a war-torn country, poverty-stricken refugees, and starving orphans remained on American minds.

There was the Vietnamese War which America and Korea participated in. In fact, many Americans were confused. They transposed Korea to Vietnam, and vice versa. Even now, there is a T.V. program named "MASH" and the producer uses Vietnamese clothes and sets, even though the story is based on the Korean War. For many Americans, all Orientals are the same since we look alike.

Los Angeles Times staff writer McMillan noticed this problem in his article. He said, "The Los Angeles Korean community is increasing so rapidly that social services

available to meet its needs are way behind."³² The most important reason why social services are lacking is the lack of attention to the Korean community.

Sometimes, this inattention enhances Korean American teenagers' loss of their identity and they fall into delinquency.

Letters from Koamerican Teenagers. The author received five letters from Koamerican teenagers who have problems. Their problems may be connected with one or two causes out of the nine major causes illustrated in this project.

1: In school I have been taught to express when I have a different opinion with teachers. At home when I express my idea which is different from parents, they think I am impolite and insolent. So I keep silent in front of my parents. Is there any way to express my opinion without their bad feelings?

2: I am a high school girl. Because my parents always work, I don't have enough time to share something with them. My mom works as a janitor during the day and as a tailor at night. My father works at a gas station during the week and at a hotel

32 Penelope McMillan, "Korean Social Services Lacking, Study Finds," Los Angeles Times, 24 Jan. 1985, Part II: 1, 3.

on weekends. Frankly speaking, I and my sister are very disappointed that we don't have enough time with our parents. Is there any way to persuade them that we need parents more than money?

3: My mom's English is poor and my Korean is poor. While she speaks to me in English, she would speak to me in Korean whenever it is hard to explain in English. I have tried many times to communicate my emotional problems, but it was not successful because it is very abstract for us to communicate to each other. Besides, my mom is afraid of inviting my friends over because she fears making mistakes in English. Is there any good solution?

4: I am a sixteen year old girl full of agony. Last year I ran away from my house three times because I could not be patient when being hear scolded. "Change your friends", "Turn off the TV", "Go to school", "Study hard", "Don't use the phone too long", etc. Therefore, I went to a friends' house and stayed there a few days. The third time I had to stay at a reformatory. I met some girls there, but I promised that I will not be like them. Also, I realized my parents' suffering because of me and I am trying to be a good girl. However, I think my parents do not believe me. How can I let them know that I have changed?

5: I am seventeen years old and moved here five years ago. My parents said that they suffer as immigrants because of my future. They say, "You should be a medical doctor or lawyer or engineer." I don't think I will be because I don't have the ability. I have a feeling that I have sinned against them because I cannot fulfill their expectation. How can I persuade them?

**Comparison between Caucasian Juvenile Delinquency and
Koamerican Juvenile Delinquency**

There are some similarities and differences between the American juvenile delinquency and Koamerican juvenile delinquency.

In comparison with American juvenile delinquency, the family problems were mostly the same. Many of their problems in family were divorce, lack of caring and generation gap.

In the cases of Korean teenagers, the generation gap, which makes for fear of parental authority, was the first reason.³³ But the cases of American teenagers differ from Korean's. Their delinquencies were usually found to come from a lower class home with a below-average standard of

33 Kwang Suk Kim, p. 38.

living.³⁴ Their family was less cohesive and well-integrated than that of the nondelinquent.³⁵

The other one is that in both cases students were troubled with their school life. They rarely participated in volunteer extra-curricular activities, they tended to be the bullies on the playground, and they took their frustrations out on school property.³⁶ Their symptoms of school life look similar, but the causes of their symptoms are quite different. In the case of Koamerican teenagers, their delinquencies are mostly caused by their problems with the language and culture. In cases of Koamerican juveniles at school, they mostly felt rejection and racial discrimination, which the caucasian juveniles do not usually experience.³⁷

Conclusion and Summary

As the Korean American population continues to increase, society can no longer afford to view them in

34 Ruth Shonle Cavan, Juvenile Delinquency: Development Treatment Control (New York: Lippincott, 1969), 122.

35 Ibid.

36 Harry M. Shulman, Juvenile Delinquency: In American Society (New York: Harper & Row, 1961), 696.

37 Yu, Juvenile Delinquency in the Korean Community of Los Angeles, 59.

stereotypical images or ignore their achievements and problems. The myths and stereotypes about Asians in America, such as they represent model minorities or they have no great difficulties in America, must be dispelled.³⁸ There are many problems in immigrant society. Teenagers, especially, suffer from a dual situation, outside and inside the home. Because of the reasons previously illustrated, they fall into delinquency.

For counseling to be effective with these teenagers, counselors should familiarize themselves with the customs, cultural values and family structures of Korean Americans. No matter how well they are acculturated into American life, their cultural heritage plays an important part in their social life.

38 Sue, Counseling the Culturally Different, 117.

Chapter 3

A New Hermeneutic for the Koamerican Society

Introduction

Since U. S. immigration quotas were relaxed in 1965, the Korean American population has increased very rapidly. As I stated in Chapter I and II, the number of Korean Americans living in United States is believed to have grown from 350,000 at the time of the 1980 census to nearly 1 million today.¹

They are well educated and energetic. There are various reasons to come to America such as better educational opportunities for their children, achieving economic goals, freedom from unusual political conditions, and so on. Many people think that the Asian American is the contemporary image of a highly successful minority. However, it is not so. They are struggling with many problems.

The Korean American immigrants are faced with severe culture shock, the generation gap, and identity crisis problems. Also, there are social, cultural, and religious

1 Mann, 22-3.

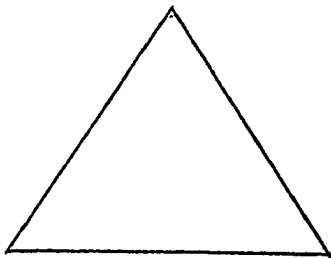
value conflicts, and difficulty with language.

This chapter will illustrate a diagram of hermeneutics in general. In addition, the Hermeneutics of Black Americans, especially, James Cone's view and his weak points, and the situation of Koamerican immigration will be discussed to bring an awareness of the need for a Koamerican Hermeneutic.

Hermeneutics in General

The Bible has been understood as the foundation for all Christian theology. Therefore, it is very important a way how interpret the Bible.

Hermeneutic



Text

Context

Diagram 1

traditions (text), situations (context), and hermeneutics

Dr. James Sanders made the triangle, diagram 1 which shows how hermeneutic came out. It describes three major factors always involved in the canonical process, whether in antiquity while the bible was being formed and shaped or today when it is called upon to function in modern contexts.² These are ancient

² James A. Sanders, Canon and Community (Philadelphia: Fortress, 1984), 77.

traditions (text), situations (context), and hermeneutics (Diagram 1).³ There are other possible diagrams when text or context are changed. For a better understanding of the

Different Hermeneutics

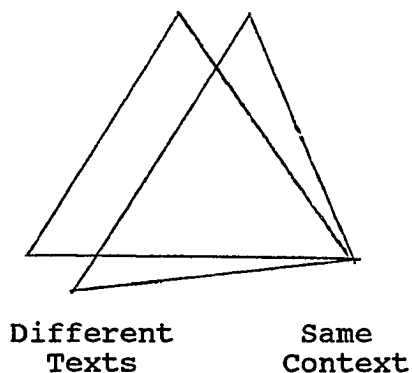


Diagram 2

context, the author has created other possible diagrams in this chapter, diagram 2 and diagram 3. In the Old Testament Israel People were in the same context, but false prophets were using different traditions and as a result different hermeneutics, false hermeneutics, came (Diagram 2).

Different Hermeneutics

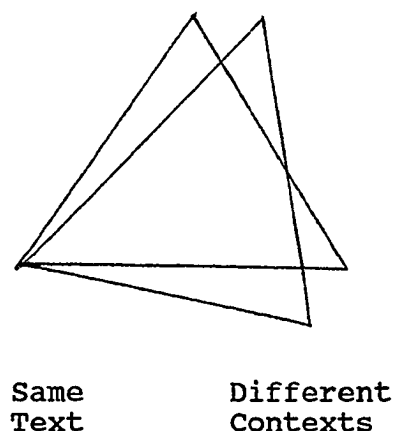


Diagram 3

In Diagram 3 there can be different hermeneutics whenever people are in the different contexts. For example, Blacks have different hermeneutics from Whites because of their different experience in America.

³ James Sanders, From Sacred Story to Sacred Text (Philadelphia: Fortress, 1988), 89.

Black Theology

Historical Background of Black Theology

Afro-American theologians affirm that their work is a continuation of an Afro-American Christian tradition that emerged within the experience of the slavery context, even though many of them are not descended from enslaved Afro-Americans. By the late seventeenth century, the process of christianization among the slaves was slow.

However, their acceptance of Christianity was not the same as the white Protestant Christian tradition. They practiced a religious behavior more African way than Protestant way. They africanized their new faith with characteristics of African spirituality. According to James Cone, he states this as the significance of their tradition of refusal. He says, "In one sense Black theology is as old as when the First African refused to accept slavery as consistent with religion."⁴ This phenomenon comes from their ethnicity and their experiences within the ethnicity. Each nation has their significance in many elements, even though they follow the same

⁴ Gayraud S. Wilmore and James H. Cone, Black Theology (Maryknoll: Orbis, 1979), 353.

religion. For instance, Korean Christians do not have the same spirituality as European Christians. Latin Americans have a different spirituality from European Catholics.

Generally speaking, "slave religion" was unable to reconcile slavery with the gospel, which was taught through European perspective. This is remarkably similar to the contemporary Black theology. In the nineteenth century, this continued with the independent Black churches. Wilmore affirms that those churches laid the foundation for the Convention Movement of the 1830s, a movement contributing greatly to Black abolitionism.⁵

Up to the early twentieth century, blacks in the America, migrating northward, continued to be shackled by second class citizenship in the nation built upon their enslavement.⁶ During World War I and II, blacks died fighting in Europe. They fought because they expected a decrease in Black suffering. There were three models of a Black messiah. Cleage asserts that Jesus was a Black African zealot. Garvey sees that Jesus had to be conceived historically as a Black man. James Cone emphasizes that blackness is more an existential symbol for Jesus' presence among the oppressed than a descriptive term for Jesus'

5 Gayraud Wilmore, Black Religion and Black Radicalism (Maryknoll: Orbis, 1983), 92.

6 Josiah U. Young, Black and African Theologies (Maryknoll: Orbis, 1986), 18.

radical identity.⁷ Even though there are some differentiations, all three scholars agree with viewing Jesus as a model of Black liberation.

A formal academic Black theology in America emerged after World War II. According to James Cone, the origin of Black theology has three contexts: the civil rights movement, Joseph Washington's writing Black Religion and Malcolm X's philosophy of Black nationalism.⁸ Martin Luther King, Jr. emerged as the priest and prophet of civil rights for blacks. Until his assassination in 1968, he clarified the goals and ethics of the civil rights movement. King was regarded by many as the Moses of blacks. Unlike King Joseph Washington's Black Religion is more radical. Washington claimed that the Black church had no theology, and was, thus, unchristian because white churches had excluded blacks from true Christianity.⁹ While the civil rights movement suffered because of King's assassination, Malcolm X's story became a reality among blacks.

7 Young, 18-9. Also see Albert Cleage, The Black Messiah (New York: Sheed & Ward, 1968), 30; Randall Burkett Garveyism as a Religious Movement (Metuchen: Scarecrow, 1978), 52-3; James Cone, God of the Oppressed (New York: Seabury, 1975), 133-37.

8 James Cone, For My People: Black Theology and the Black Church (Maryknoll: Orbis, 1984), 6.

9 Young, 27.

Since the 1960s, the issue toward liberation of oppressed peoples has emerged through so-called liberation theology, political theology, theology of hope, or theology of revolution. Black theology focuses upon the Black experience under white racism. Therefore, its central point is not systematic theology, but a theology based upon experience.

Black theologians' task is to criticize "white theologians' fault" in Christianity and the quest for a Black Jesus which is based on the Black experience. King proclaimed non-violence and the American dream for Black people. He didn't attack America as an evil or Babylon, even though he hated the system which led his time. There was a big transition in the history of Black movement. In the era of Martin Luther King, the goal of Black movement was integration and reconciliation with white. However, after his death, the main stream of Black theology and the Black movement emphasized a status of Black people and a Black revolution.

Black theology emerged as a critic of main stream, dogmatic theology. Black theology emphasizes the experience for today rather than ancient doctrines of the faith. Black theology has a special angle of vision of mighty acts of God for God's special person who is oppressed.

Contemporary Black Theology

Among contemporary Black theologians, however, there are some differences. Their differences will be illustrated through their opinions of violence, concept of God, Christology, eschatology and Christian ethics.

Christian Ethics. Among three major scholars in Black theology there are different opinions of Christian ethics. Cone argues that no one can be nonviolent in an unjust society.¹⁰ He believes all talks about reconciliation with white oppressors, with mutual dialogue about its meaning, has no place in Black power or Black theology.¹¹ Roberts rejects violence. He believes that there can be no liberation without reconciliation.¹² He said:

The workability of violence as a means to a better position for blacks is in question. As one who has seen the stark face of racial violence in several major cities and observed up close the tragic aftermath for blacks, I have yet to be convinced of the pragmatic test of violence.¹³

Major Jones poses the alternative of nonviolence. He sees liberation having a spiritual meaning. For him, Love

10 Cone, God of the Oppressed, 217ff.

11 Ibid., 239.

12 J. Deotis Roberts, Liberation and Reconciliation: A Black Theology (Philadelphia: Westminster, 1971), 21-5.

13 Ibid., 189.

is a spiritual power, which Martin Luther King points to in his ministry.

For him, nonviolence was not a capitulation to weakness and fear; rather nonviolence demanded that difficult kind of steadfastness which can endure indignation with dignity. ... For him nonviolence was always directed against the evil rather than against the person responsible for the evil.¹⁴

For Roberts, however, his focal point is the reconciliation between two races. Black theology sees its task as a "blackness": Black pride, Black consciousness, and Black self-determination. At least, for Roberts and Cone, their common ground is racial. Both reject a "White Americanized Christ." Cone writes that saying Christ is Black means God makes us "new creatures born in the spirit of divine blackness and redeemed through the blood of the Black Christ."¹⁵

Roberts said, "Christ must be said to be universal and therefore colorless."¹⁶ However, Jones described this differently. He emphasized that those who advocate Black self-identity often ignore the fact that the humanity of man is much deeper than color.¹⁷

14 Major Jones, Christian Ethics for Black Theology (Nashville: Abingdon, 1974), 142.

15 Cone, God of the Oppressed, 136.

16 Roberts, 14.

17 Major Jones, Black Awareness, (Nashville: Abingdon, 1971), 116.

God, Christology and Eschatology. According to Jones, only God can truly liberate humankind. Thus Jones' doctrinal ideas of God seem to highlight God's righteousness.¹⁸ Therefore, for Jones, though there are human efforts for righteousness in the world, God's righteousness negates all of them. His christology is based upon the concept of God's righteousness. Jones rejects James Cones' Jesus because Cone uses Jesus as a metaphor of "Blackness." He thinks Cone is too thisworldly.¹⁹ For Jones, Jesus transcends race and class.

According to Jones, "Current events have meaning only if they can be seen as they are and can also be interpreted in the light of the future."²⁰ He tries to see beyond "blackness," political ideology.

Christian eschatology, relevant to Black theology and to the politics of liberation, can be neither a tentative guess at how fragmented gains may be achieved nor a specific program of immediate utopia; it is rather the lighting up of a new dimension of life now.²¹

Jones sees God as hope and courage for suffering people.

Comparing with Cone, eschatology for J. Deotis Roberts is both this worldly and other worldly. According

18 Young, 44.

19 Jones, Christian Ethics for Black Theology, 161-66.

20 Ibid., 162.

21 Ibid., 196.

to him, "It (eschatology for Cone) may include the cross as Cone has done, but it does not include the resurrection."²² However, he has in common with Cone a Black messiah.

Roberts is interested in African thought, so he explores the continuities between God's revelation in Africans and in Jesus Christ. Roberts relates his notion of God to African traditional religion. However, he is more biblical than African. For example, he is not satisfied by African thinking of an after life.

James Cone's Hermeneutic

James Cone is eager to make something "new" and to make "changes." Therefore, he develops his "new hermeneutic." Although his view is very radical, it is very important to see his view as a sample of Black hermeneutics. James Cone states his hermeneutic principle:

The hermeneutical principle for an exegesis of the Scriptures is the revelation of God in Christ as the Liberator of the oppressed from social oppression and to political struggle, wherein the poor recognize that their fight against poverty and injustice is not only consistent with the gospel but is the gospel of Jesus Christ.²³

This hermeneutic principle directly relates to the concept of God and Jesus. How is God related and what is

22 Roberts, 162.

23 Cone, God of the Oppressed, 81-2.

the role of Jesus to the struggles of Black Americans? For the understanding of God he makes two hermeneutical principles. The first principle is: "a revelation of God that takes place in the liberation of oppressed Israel and is completed in his becoming man in Jesus Christ."²⁴ The second principle is: "The doctrine of God in Black Theology must be the God who is participating in the liberation of the oppressed of the land."²⁵ He emphasizes the Exodus event in the history of Israel because the Exodus event identifies God as liberator of the oppressed. According to Cone, through the Exodus event, God gave this oppressed people a divine future and revealed himself as a powerful supporter.²⁶

In the Incarnation, Cone sees the revelation of God in the New Testament. Here Cone points to three dimensions. The first is the purpose of God and its content is linked clearly in the Magnification.²⁷ The

24 Cone, Black Theology of Liberation, 107.

25 Ibid., 116.

26 Cone, God of the Oppressed, 63.

27 Cone, God of the Oppressed, 73.; cf. Luke 1:49-53
 Holy is his name.
 And his mercy is on those who fear him
 from generation to generation
 He has shown strength with his arm,
 he has scattered the proud in the imagination
 of their hearts,
 he has put down the mighty from their thrones,
 and exalted those of low degree;

second dimension is the theme of liberation.²⁸ Because of the power of Jesus, he sees the power of God's revelation as the third dimension.²⁹

After this he goes beyond to Christology, identifying who Jesus was, who Jesus is and who Jesus will be.³⁰

To understand who Jesus was, Cone points to four facts from the gospels.³¹ In Jesus' birth Cone emphasizes the situation of the birth, which was with the poor and oppressed of his day. In baptism and temptation, Cone claims Jesus was with sinners. In the ministry of Jesus, Cone sees Jesus as a liberator. In Jesus' death and resurrection, Cone sees all the struggles of Jesus as struggles for freedom and "God is not defeated by

he has filled the hungry with good things,
and the rich he has sent empty away.
(RSV)

28 Cone, God of the Oppressed, 75.; cf. Luke 4:18-19.
The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the
poor.
He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.
(RSV)

29 Cone, God of the Oppressed, 77.

30 Ibid., 108-37.

31 Cone, Black Theology of Liberation, 203-11.

• • •

oppression but transforms it into the possibility of freedom."³²

Who Jesus was is the starting point of Cone's Christology. The understanding of who Jesus is comes from who Jesus was. The "isness" of Jesus provides many points of reference for Black Americans. Through the experiences of Jesus, Cone tries to explain the praxis of Black Americans. Furthermore, he develops the meaning of resurrection as having political implications for Black theology.³³

According to Cone, "Hope is not an intellectual idea; rather it is the praxis of freedom in the oppressed community."³⁴ Cone sees the future of Jesus as the goal of liberation from the contemporary struggles of the oppressed.

Furthermore, Cone's primary concern for the hermeneutic is not just knowing the Black suffering, or just knowing God's revelation. His concern is how these two are related.

However, Cone's theology has many problems. His view is so radical, in other words, his view is one-sided. Therefore, his view puts Jesus and God into a small room.

32 Ibid., 210-11.

33 Cone, God of the Oppressed, 120-25.

34 Ibid., 129.

Cone thinks God exists only for Blacks. Cone only describes part of the Black experience in America and he romanticizes it. According to F. Sontag, Cone does theology out of his exposure to white experience, rather than out of Black experience. And Cone uncritically adopts a Marxist view of history and illegitimately claims it to be a Black perspective of history.³⁵ Within the circle of Black theologians, Cone receives critiques. If God is not the God of whole human beings, God cannot be the God of a certain people. Even though Cone is dealing with Black theology, he must remember this:

for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust (Matt. 5:45).

Major J. Jones emphasized that Black theologians must remember that Whites are also the creation of God who need the redemption of Jesus, too.³⁶

Biblical Statement for Koamericans

Comparison between Black Theology and Koamerican

Experience

In the era of Martin Luther King, the goal of Black

35 Frederick Sontag, "Coconut Theology: Is James Cone the Uncle Tom of Black Theology?" Journal of Religious Thought 36 (1979-80): 5-12.

36 Jones, 73.

movement was integration and reconciliation with Whites, but after his death the main stream of Black theology and Black movement emphasized a status of Black people and a Black revolution with violence. King proclaimed non-violence and envisioned the American dream for Black people. He didn't attack America as an evil or Babylon, even though he hated the system which led his time.

Out of their experience, Black theology uses four biblical paradigms-Exodus experience of Moses, Exile experience of Jews (2 Kings, Ezekeil, Isaiah, and Jeremiah), Apocalypse (Revelation and Daniel) which talks about "New Jerusalem, New City, Liberation," and Experience of Hegal (among Black Feminist Theologians). The angle of vision of Black theology is God's concern for the poor and the oppressed. Poverty is not a matter of money. Here there are many common concerns between Black theology and the Koamerican experience.

Black theology finds its ground from history of the African American experience in America, their psychological experience (shame, color, self-esteem, etc.), cultural experience (music, story, etc.), and Bible. They try to go back to the bible directly without the help of western theology, because they want to avoid the western influence.

There are some differentiations between the Black American experience and Koamerican experience. Black

people came to America without their needs and goals, whereas Koamericans came to America with certain goals and their dreams. However, their oppressed situations in America are the same as a minority group because of their "color." In case of the Blacks and the Asians the discriminatory characteristic is color.

Theologically, human being's identity is related to his/her sense of being. According to Tillich, "The human experience of having to die anticipate the complete loss of identity with one's self."³⁷ Through the minority experience of discrimination causes a loss of identity and is a major cause of delinquency. Blacks and Asian Americans are losing their sense of identity. Descremenation enhances the development of a poor self-image. They have been dehumanized to the point where any attempts to affirm their identity becomes a threats even to themselves.

Creation Story

God creates individual beings and not universals in the Bible; Adam and Eve rather than the ideas of manhood and womanhood. Human beings are completely self-centered

37 Paul Tillich, Systematic Theology, vol 1 (Chicago: University of Chicago Press, 1966), 197-98.

and completely individualized. The Creation story in the Bible affirms the uniqueness of every person.

Human beings are created in the image of God. The Creation story asserts the creation of each person in the image and likeness of God. Therefore, each human being has an identity and value that no one can take away.

God loves the world and provides salvation for every human beings. Human dignity refers individualization, God-likeness, and salvation, which is provided by God, reaches the ideal form when one's personhood is recognized. When human beings find their identity, true humanity comes.

The Koamericans are losing their sense of identity. This loss of identity contributes to Koamerican teenagers' delinquency. Assimilation into this culture has caused many Black and Asian Americans to lose their roots and has contributed to a poor self-image. Through these experience, they lose their sense of identity and having major delinquencies.

What strategies in America provide the most contributory atmosphere for authentic personhood? When Koamericans try to solve this question, there will be many dangers. When there is the desire to conquer one another, there will be the destruction of personhood within the group. Throughout the history of oppression, it is very easy for minorities to be jealous or destroy one another because of their poor self-image and their inability to

handle authority. According to Williams, "social solidarity among individuals or groups is enhanced by recognition of the caring of a positive and noncompetitive regard for a common object of concern."³⁸

Moses' Experience

Moses stood at the juncture. He had to make a choice. Either he could forget his Hebrew heritage and be absorbed into the Egyptian mainstream, or he could affirm his identity as a Hebrew and be identified with the oppressed people.

All minority people are faced with this decision in their pursuit for identity. Who am I? Where do I belong?

These questions are further complicated for Koamericans. Koamericans have their historical roots in Korea. Their appearance is different from Caucasian. They belong to a very small insignificant minority in America. Besides, they are inescapably identified with the nation of Korea, in spite of their citizenship and cultural training. Also, they are suffering with racial discriminations in America.

Moses' decision was a very crucial and historic

38 Robin M. Williams, Jr., Strangers Next Door (Englewood Cliffs: Prentice-Hall, 1964), 390.

decision. It was not easy because it meant for him either wealth and fame as an Egyptian, or poverty and ill-treatment as a Hebrew. For Koamericans, Moses' Exodus decision was a choice between assimilating into the mainstream of American life or maintaining one's identity as a Koamerican with it accompanying discriminations.

There are some meanings in assimilating main stream. It maybe mean fortune to rise upward in the economic and social world, but always determined by majority. It means a dehumanizing which makes difficult for Koamericans to realize the full potential as a whole person with a human dignity. Many times, Koamericans act according to the expectations of others rather than their own enthusiasm and personhood.

On the other hand, maintaining Koamericans' identity means that you are different from the majority-discrimination. It probably means persecution or wrath of the majority-in the case of Moses, the anger and persecution of Pharaoh. However, it means self-determination and self-esteem. It means the dignity to be a real person who is fulfilled with God's given rights.

Koamericans have inherited the rich culture from their parents in Korea. There are various reasons to come to America such as better educational opportunities for their children, achieving economic goals, freedom from

unusual political conditions, and so on. Comparing infant American culture, there is much in the culture of their parents that can contribute to the enrichment of American culture.

Koamericans affirm that they are basically children of God and they are "made in the image and likeness of God." They have the right to be human with all the prerogatives of fulfilling what it means to be human. They confirm as citizens of the United States with all the rights and advantages of citizenship, liberty and happiness as established by their constitution. As Moses did with the children of Israel, Koamericans need to find that they are children of God and rejoice in the dignity.

Moses' decision is not only his identity, as a part of the oppressed minority, but also identification with the experience and fortune of his group. Many Koamericans disassociate themselves with Koamerican community because they feel that to identify with Koamericans is to restrain their upward mobilities socially and economically.

Moses' decision gives Koamericans a Biblical basis for seeking one's identity in the racial and cultural background.

Esther

Koamericans are finding the promises of assimilation

have raised false hopes. They may be welcomed as alien curios, but contributions are less acceptable. They can find their hopes in Esther.

Esther was a Jew and became the Queen, which is the highest position in the kingdom. She made it there by denying her Jewishness during a "beauty contest" for appointing a Queen. Her uncle Mordecai advised her to do so.³⁹ However, after she accepted into the majority, she discovered she had joined a society which was oppressing her people. When there was conflict between her people and the kingdom, her uncle Mordecai reminded her of the realities of her situation. Esther 4:13-14 describes this:

Think not that in the king's palace you will escape any more than all the other Jews. For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?(RSV)

It was a time for her to declare her ethnicity and change the decree as a person who had entered into a power. Even though there is a risk to her life, she broke the law and opposed the king's decree, which was called for the massacre of the inassimilable Jews.

Esther is suitable for Koamericans. They have moved up several steps. They are well-educated, have penetrated

³⁹ "Esther had not made known her people or kindred, for Mordecai had charged her not to make it known" (Esther 2:10).

some educational systems and increased their average income. Though they are struggling with the rejected and ignored in their mind, they have become Esther in some standards. They should not fail to see the change which is oppressing their ethnicity and culture. They were expected to become colorless, but now is the time to insist on their own ethnicity. Esther reminds Koamericans to identify their unique opportunities once they have entered the host society.

Jesus

God entered into human affairs and identified with those who were hurting. In Christ God was rejected. God hurt Jesus using physical and mental pain through crucifixion and causing him to be despised. Through Jesus' resurrection, however, God is present with people who are oppressed, and alien powers cannot keep them from the full meaning of life. "I came that they may have life, and have it abundantly" (John 10:10). According to Barth, "God always takes his stand unconditionally and passionately on this side alone: against the lofty and on behalf of the lowly; against those who already enjoy right and privilege

it."⁴⁰

During his ministry Jesus outlined his ministry in Luke 4:18-19.

The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the
poor. He has sent me to proclaim release to the
captives and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord. (RSV)

Jesus seeks not only to preach the good news to the poor, but also is actively engaged in fulfilling the purpose of the gospel in praxis. Jesus' ministry is essentially liberation. He became a slave himself, and opened the realities of human existence that had been closed to human beings. Through encounter, with Jesus, human beings knew the full meaning of God's action in history and their place within it.

Conclusion and Summary

As the Korean American population continues to increase, society can no longer afford to ignore their achievements and problems.

There are many problems in the Koamerican immigrant society. All these bad situations reinforce oppression

40 Karl Barth, Church Dogmatics, vol. 6, trans. T. Paker, W. Johnston, H. Knight, and J. Haire (Edinburgh: T. & T. Clark, 1957), 386.

among Koamericans. Because of these reasons which the chapter two illustrated, therefore, the Koamerican churches cannot use the traditional hermeneutic. Comparing Black experience, Blacks could not receive the hermeneutics of White. They made their own ways of interpretation of the Bible. Koamerican need a "new hermeneutic" which fits into their specific situation because of their oppressed situations in America. Koamericans need to begin the process of developing an interpretation of the Christian faith which encourages self-affirmation and indigenous self-development in churches and communities. There should be a "new hermeneutic" when the context or the situation is changed.

No matter how oppressed and discriminated against Koamericans are, they need not resign themselves to the status quo. They cannot be manipulated, emasculated, dehumanized by the power structure, majority. They are children of God. As God loves each individual, they have a heritage of which they can be very proud. They are human beings.

Chapter 4

The Ministry of Jesus as a Model for Pastoral Counseling of Koamericans

Introduction

Throughout history, we see many different value systems of the concept of beauty. In the Middle Ages, the concept of beautiful women was that of looking weak with white skin and a round body style. A hundred years ago, it changed. Beautiful women were skinny, not round. A few decades ago, it changed again; a healthy look with muscles and tanned skin was in style. How about now? No one knows yet. Therefore, the value system of what makes a woman beautiful is not an absolute definition and is always changeable.

Loneliness, rejection, isolation and prejudice occur when people interact with one another out of socially preconceived stereotypes. America has had to deal with this issue because there are many different ethnic groups. More recently women have been raising the issue of social stereotypes based on sex.

The Korean American population has increased very rapidly, since 1965. They, both the first and the second

generation suffer from many difficult circumstances. They are alienated from American society as yellow strangers who do not fit into America. Because of their bad situations, they fall into delinquency. Therefore, in Korean American immigration church there are many people who need pastoral care.

Richard G. Bruehl said:

Our hypothesis is that the function of the pastor in pastoral care, as well as in counseling, is to create a setting - a definite, limited relationship - for which the pastor is ultimately responsible. It should be a setting which he understands, one which he sufficiently "possesses" so that he can offer it confidently to others for their benefits.¹

The purpose of this chapter is to present some understandings gained through the study of Jesus' ministry to the oppressed or outcasts. In this chapter, Jesus will be set as a model of a counselor toward Koamericans. In John 4:1-22, Matt. 15:21-28 and Luke 19:1-10, the Samaritan woman, the Canaanite woman and Zacchaeus represent historic tensions that grip a community with different traditions and ethnic roots.

First there will be a statement of the author's exegetical work on John 4:1-22, Luke 19:1-10 and Matt. 15:21-28, and an illustration of Jesus' counseling techniques. After that there will be a review of some

1 Richard G. Bruehl, "Creating the Pastoral Setting," Pastoral Psychology 21, no. 205 (June 1970): 26.

materials which concern counseling of Koamericans and some appropriate counseling techniques for Koamericans.

Exegetical Work

John 4:1-22

John records a very unlikely conversation between a Jewish religious leader and a Samaritan woman. It violated many social taboos and customs. The woman in this conversation stands in sharp contrast with Nicodemus in the previous chapter. She is despised and considered by most Jews as no more important than a street dog. Yet, Jesus talks with her, showing he is a friend to all sinners.

The incident in this passage took place between a Jew (Jesus) and a Samaritan woman. At the time of this meeting, more than 700 years of racial and religious prejudice existed between the two races. The Jews hated this mixed race of Jews and foreigners, and avoided traveling through their country. However, Jesus chose to go through Samaria. What did he do to communicate acceptance to this woman ?

vv. 3-4: There is an interesting point. It was a surprise that Jesus was in Samaria at all. The record reads, "He left Judea and departed again to Galilee. He had to pass through Samaria" (4:3-4). As a matter of fact, it

was not true that he had to pass through Samaria. Most Jews traveling from Judea to Galilee avoided hostile Samaria by detouring through Perea on the East side of the Jordan River.² This was considerably longer, but it avoided contact with the Samaritans. But Jesus didn't avoid them. This expresses that it is not merely a necessity arising out of geographical convenience, but a necessity arising out of the sense of an imperious mission possessed by Jesus.³

Through the history of Israel there were many conflicts. For example, when the Jews returned from exile in Babylon the Samaritans offered to help them rebuild their temple but the offer was refused (Ezra 4:2f). This naturally caused great bitterness. The Samaritans retaliated in every possible way, and set up their own temple on the top of Mount Gerizim.⁴

An expected feature in this passage is the way Jesus turns a common place request for a drink of water into a therapeutic encounter.

2 Robert C. Leslie, The Surprising Gospel (Nashville: Abingdon, 1984), 39.

3 H. D. A. Major, The Mission and Message of Jesus (New York: Dutton, 1938), 744.

4 Leslie D. Weatherhead, It Happened in Palestine (New York: Abingdon, 1936), 179.

v. 6: The sixth hour is noon on our reckoning, which seems an unusual time for a woman to be drawing water because it is the natural time to rest while the sun is at its height, and sunset seems to have been the favored hour. This is another strange thing. Why she should come to that well is something of a mystery, for it was more than half-a-mile from Sychar where she must have stayed and there was plenty of water nearer her home.⁵ Jacob's well is better quality? She chose the time and the place to avoid other women because of her personal life.

vv.7-9: It is hard to see what meaning we are to put into "have dealing with" if it does not cover buying food. In v. 8 his disciples had gone into the city to buy food. ??? Buy food? There were some exceptions for the rule as to food. Hungry travellers would have scrupled to buy bread in a Samaritan village.

v. 19: She gives expression to this conviction by calling Him a "prophet". It is also possible that the woman was already groping towards the recognition that Jesus was the Christ. The Samaritans acknowledged no prophet after Moses other than the one spoken of in Deut. 18:18, and him they regarded as the Messiah. They acknowledged as sacred Scripture only the Pentateuch. They

⁵ William Barclay, The Gospel of John (Philadelphia: Westminster, 1975), 148.

thus cut themselves off from the riches in the Psalms and the Prophets and other books.

Matthew 15:21-28

When I have read this passage (Matt. 15:21-28), there always have been contradictions such as the following.

1. Why is Jesus described as being silent when he is confronted by this downcast woman, and why is this mentioned only in Matthew and not in its parallel passage, Mark 7:24-30?

2. Why do Jesus' disciples try to chase the woman away, though they have been chosen to follow Jesus and help people to a faith and trust in God? Again, why is this missing in Mark?

3. Why did Jesus reply that he came only to the people of Israel who had lost? Did Jesus in fact limit himself only to the Jewish people?

4. In verses 26-27, are women and Gentiles always to be second-class citizens before God?

The author found some interpretations often have increased the confusion concerning the text rather than solving the problems.⁶

⁶ James M. Efird, "Matthew 15:21-28," Interpretation 35 (July 1981): 279-81.

vv. 21-22: First, there is special emphasis on the Gentile location of the episode and the pagan religion of the woman. The scene is the region of Tyre and Sidon, and the woman is a Canaanite.⁷ There was no place in Palestine where Jesus could be sure of privacy; where he went, the crowds would find him. So he went right north through Galilee until he came to the land of Tyre and Sidon. There he would be safe from the deadly hatred of the Scribes and Pharisees, for no Jew would be likely to follow him into Gentile territory. It is a picture of him preparing himself and his disciples for the final and conclusive battle which lay so close ahead.

The story begins with the initiative of Jesus, as he withdraws to the pagan regions of Tyre and Sidon. However, the tension in the rest of the story springs from Jesus' refusal by the pagan. She is a woman, the mother of a demoniac and Canaanite, a member of the ancient enemy of Israel. However, the woman is not shy about shouting her

7 According to the best manuscript, the Markan text should read: "he went through Tyre," omitting "...and Sidon." See B. Metzger, A Textual Commentary on the Greek New Testament, 3rd ed. (New York: United Bible Society, 1971), 95-6. This would mean that Matthew added "and Sidon" to emphasize the Gentile character of the incident.

need, though she has many handicaps.⁸

The first verbal encounter begins with her cry of "Lord" and "Son of David." In Matthew, "Lord" is addressed to Jesus only by true believers, and "Son of David" is used by the marginalized of society.⁹ It is an interesting point that a Canaanite woman applies the Messianic title of Jesus, for even his own disciples (according to Mark) had not yet confessed him to be the Messiah.¹⁰ The woman knows well enough faith to come Jesus.

v.23: Matthew is writing in very difficult times. The early Christian church is attempting to describe what is orthodox and what is not.¹¹ The church needs to decide whether to emphasize the keeping of the law as the Pharisees insist or completely abandon the law in deference to the Gentiles. This passage appears to be a critical one for Matthew's intentions. The woman is an unlikely candidate to be the ideal follower of God. She is a

8 Leander E. Keck, "Matthew 15:21-28," Expository Articles 40, no. 4 (Oct. 1986): 398.

9 Although "Son of David" may sound like a Jewish national expression (Matt. 21:9, 15). Matthew uses this where healing takes place (9:27, 20:30-31). Also, Jesus' healings are extended to Gentiles as well (cf. 8:5-13). Hence Matthew's addition of "Son of David" both heighten the ethnic tensions reflected in the story even as it suggests that God's salvation in Jesus is for all people.

10 Major, 102.

11 Efird, 281.

Gentile who knows Jesus well enough to use the right terms. She is contrasted with the other disciples who attempt to chase her away. Therefore, discipleship is not automatic, even when someone has been chosen by Jesus to be a disciple; instead, a true believer is one who has absolute faith in Jesus.¹² No one is guaranteed admission to the Kingdom of God, but the only one who completely trusts in Jesus and who kneels before the Lord.

vv. 24-25: In verse 24 Jesus repeats the words of Matthew 10:6, but Matthew uses it here not as the final word but as a word that is transcended by this woman's dedication and faith. Jesus' mission is no longer just to the house of Israel; it is to all who have faith in him. Matthew says that Jesus' healing is being extended to people formerly excluded from salvation, those not born into the certain race or having the certain sex or those thought to be of little worth to God and to the world. Pastors need to remember this message when we are with those whom we regard to be of little worth to God, the church and us. It is all too easy to spend the majority of our time with the righteous and the faithful and to give so little time to those who desperately need God's healing. God responds to anyone and everyone regardless of race, sex, or moral purity. A faith can transcend the barriers

12 Ibid.

of race, sex and religion. At the end of Matthew's Gospel, after the death and resurrection, Jesus sends his disciples to all nations. We Christians need to hear over and over again that the Lord loves all people whether sinner or saint, male or female, Jew or Gentile.

It is difficult to relate to the Samaritan woman for we modern people rarely find ourselves on our knees desperately crying out for help. Instead, we like to think of ourselves as being self-sufficient and independent, taking care of ourselves. Matthew, however, wants his readers to see this woman as the ideal follower of Jesus. Matthew's church looks at her only as a Gentile woman who is a sinner. Matthew challenges his church to accept Gentiles and women and sinners into the church, and he points to this woman as one who has been accepted by Jesus because of her faith.¹³

v. 26-27: The Jew spoke with arrogant insolence about "Gentile dogs." Among the ancient Jews the dog was not the companion and friend of human beings. In those days the dogs were the unclean scavengers of the street-lean, savage, often diseased. However, there are two things to remember. When Jesus said, "It is not fair to...throw it to the dogs," the story seems to end in disaster. This extraordinary woman of constant faith shows herself to be a

13 Ibid., 283.

woman of wit and humor as well.¹⁴ She takes up the parable cast down by Jesus and turns it to her advantage. The tone and the look with which a thing is said make all the difference. I can be quite sure that the smile on Jesus' face and the compassion in his eyes robbed the words of all indignity and bitterness. Second, the word for dogs (kunaria) were not the street dogs, but the little household pets. It is very different from the pariah dogs who roamed the streets and probed in the refuse heaps. Therefore, it must not be argued that Jesus is adopting the common Jewish attitude of comparing Gentiles to dogs. The woman was a Greek, she was quick to see, and she had all Greek's ready wit.

v. 28: Jesus' eyes lit up with joy at such an indefatigable faith, and he granted her the blessing and the healing which she so much desired.

Luke 19:1-10

Here is the timeless story of a struggle for status which led to personal alienation and separation from the community. Also, here is a hint how the alienated person can be brought back into the community.

Chapters 15-19 are the interpretive context for the

14 Keck, 399.

story of Zacchaeus. These chapters tell of Jesus' mercy and compassion toward the outcast and the lost. Especially, all of the parables and teachings of chapter 18 help to understand the story of Zacchaeus. The importunate woman who would not be deterred (18:1-8), the parable of the Pharisee and the tax-collector to an audience of the self-righteous who despised others (18:9-14), the receiving of the kingdom as a little child (18:15-17), the story of the rich young ruler (18:18-31), and the blind man by the side of the road (18:35-43) heighten the impact of the Zacchaeus passage.¹⁵

The Pharisee takes pride that he is neither an extortioner, not an adulterer and sets himself above other men, especially "this tax-collector"; shades of Zacchaeus the chief tax-collector. In the story of the rich young ruler, Jesus comments that it would be easier for a camel to pass through the eye of a needle than for a rich man to gain entrance to the kingdom of God. This makes the hearer have a question, "Then who can be saved?" and get the answer, "God can accomplish the humanly impossible." Again, this shades of Zacchaeus the **rich** chief tax-collector. These passages provide the interpreter a backdrop against which the story of Zacchaeus takes on

15 F. Wellford Hobbie, "Luke 19:1-10," Interpretation 31 (July 1977): 286.

added dimension. Here Jesus in mercy turns toward the totally unacceptable tax-collector and the rich man--the ultimate outcast--for whom salvation is impossible.

vv. 1-2: The narrative opens with Jesus entering Jericho only to pass through, as the force of the verb indicates, on the way to Jerusalem. Jesus was passing through Jericho and the meeting took place inside the city. Apparently the meeting with Zacchaeus was what detained Jesus in Jericho, otherwise he would have gone through without staying. Jericho was a large city, through which much of the carrying trade passed, so Zacchaeus could be a rich man in the city. Zacchaeus was wealthy, but he was not happy. Inevitably, he was lonely, for he had chosen a way that made him an outcast. He had heard of Jesus, who welcomed tax-collectors and sinners, and he wondered if he would have any word for him. Despised and hated by people, Zacchaeus was reaching out for the love of God.

vv. 3-4: The first impression of Zacchaeus is of his determination to see Jesus. The verb "sought" is an imperfect form implying continuous effort. Zacchaeus had probably heard about Jesus from friends or other publicans. He had heard that Jesus was a friend of sinners and this was motivation enough to send Zacchaeus up the tree. Perhaps he was stirred by some sense of inner need, or prodded by some repressed feeling of guilt. He was despised and hated by his fellow-Jews for collecting taxes

for the Roman master. Zacchaeus is moved, not by some idle curiosity to see a noteworthy figure, but to know Jesus. He is driven by the expectation that "to see who Jesus was" would resolve the dilemma of his life. Zacchaeus was determined to see Jesus, and would let nothing stop him. Things were not easy for him but the little man had the courage of desperation.

v. 5: Jesus arrives where Zacchaeus is, interrupts his journey to Jerusalem, and announces his intention to go to the little man's house. "I must stay at your house today." This is a strong expression. Jesus does not simply say "I would like to go to your house," but indicates a necessity to do so. Jesus invites himself to be a guest in the house of a totally unacceptable sinner. Also, it must have taken some courage for Zacchaeus to come down from his undignified perch in the tree with the crowd all looking on.¹⁶ Zacchaeus is overwhelmed by Jesus' act of mercy. If Jesus had simply said, "Come down," he might have hesitated. However, to be told to come down because he was to be host to Jesus, this gave him all the courage he needed. Another point is that Jesus chose Zacchaeus even though there were many Pharisees and scribes in Jericho. It is difficult to know whether the crowd or

¹⁶ Raymond Calkins, How Jesus Dealt with Men (New York: Abingdon, 1942), 190.

Zacchaeus was more surprised. The crowd wondered whether Jesus knew that the host he had chosen was a disreputable man whose business was past speaking about. Zacchaeus was surprised too, but his was a surprise of joy.

vv. 7-8: The fulfillment of mission and the climax of the story occur when Jesus stands before joyful Zacchaeus and the grumbling crowd. After Zacchaeus was accepted by Jesus, he affirms a new manner of life, giving one-half of his great wealth to the poor and with the other half making fourfold restitution to those he has defrauded.¹⁷ This was almost the extreme penalty imposed by the Law, when a man was compelled to make reparation for a deliberate act of destructive robbery (Exodus 22:1; 2 Sam. 12:6). However, sevenfold was sometimes exacted (Prov. 4:31). If the stolen property had not been consumed, double was to be paid (Exodus 22:4,7). When the defrauder confessed and made voluntary restitution, the whole amount stolen, with a fifth added, was sufficient (Lev. 4:5; Num. 5:7). Samuel promises only simple restitution if anything is proved against him (I Sam. 21:3). Zacchaeus is willing to treat his inaccuracies as if they had been destructive robberies. In thus stripping himself of the chief part even his honestly gained riches, the promise of reparation for

17 The NEB translates the present future of the verb correctly: "Here and now, sir, I give...."

wrongs done makes it clear that the first step toward a change was already taken.

vv. 9-10: "For the son of man came to seek and to save the lost." This is not only the main focus of the Zacchaeus story but it is a summation of all stories of the outcast (Luke 15-19). We must always be careful how we take the meaning of this word *lost*. Luke develops the concept in the parables of the lost sheep and the lost coin. It does not mean damned or doomed. It simply means in the wrong place. A thing is lost when it has got out of its own place; and when we find such a thing, we return it to the place it ought to occupy. A person is lost when s/he has wandered away from God; and s/he is found when once again s/he takes his/her rightful place. In other words, the lost is anyone separated from that which gives identity, meaning and value. Zacchaeus is separated from his fellowmen and women, and lost touch with the meaning of identity in life. Through Jesus, Zacchaeus has been given a new sense of meaning, a new identity, as an obedient child in the household of God.

The Characteristics and The Techniques of **Jesus as a Counselor**

Some things become pretty clear as we study the material available. We get quite a clear picture of the

basic assumptions upon which Jesus worked in his personal ministry. What can we say of the method or techniques Jesus used in his ministry with people and the characteristics of Jesus?

The Warmth of His Sympathy(Love)

From an ordinary religious leader, from one of the orthodox church leaders of the day, the Samaritan woman would have fled in embarrassment. She would have avoided such a one. If by any unlikely chance he had spoken to her, she would have met him ashamed and even with a hostile silence. However, she had at last met someone who was not a critic but a friend, one who did not condemn but who understood.¹⁸ When a Canaanite woman came to Jesus even though she was a Gentile and a mother of a demon possessed child, and when Zacchaeus who was isolated and treated as a sinner came to Jesus, Jesus accepted and blessed them. Jesus expressed the love of God in word and deed. The message of Jesus should not be separated from his life, death and resurrection.

18 Barclay, 149.

Jesus as the Remover of Barriers

The quarrels between the Jews and the Samaritans, and between Jews and Canaanites were old stories. Also, the Samaritan woman and the Canaanite woman were females. However, Jesus did break old and strong taboos. He met the Samaritan woman and the Canaanite woman. He broke down racial and national prejudices. It showed that Jesus thought in terms of human beings and human need rather than in terms of race, nation and sex.¹⁹ Also, there were many conflicts between Jews and publicans-tax collectors. Jews thought that it is impossible for publicans to be saved. However, Jesus visits Zacchaeus' house and breaks down barriers.

Recognizing Defensiveness

When Jesus asks the Samaritan woman for a drink of water, her response is to ask a question challenging the appropriateness of his making any request of her, "a woman of Samaria"(4:9). Like any good counselor, Jesus recognized the defensiveness of her response and made no

¹⁹ Henry A. Fast, Jesus and Human Conflict (Scottsdale, PA: Herald, 1959), 176.

effort to answer her question.²⁰ Jesus responds to her continued defensiveness by ignoring the personal challenge("Are you greater than our father Jacob") and by creating an imaginative image of water that quenches the deepest kind of thirst.

Confronting Discrepancies

Even though the Samaritan woman thought that Jesus was a special person, she asked a confronting question to calm her mind. However, Jesus did not hesitate to take a stand and to confront discrepancies very directly. We have to note Jesus' timing. His confrontation came only after the woman had dropped her defensiveness and had asked for help in a quite personal way.²¹

His Deep Concentration

As religious leaders can often be sidetracked by religious themes, the Samaritan woman hoped to distract Jesus by changing the subject and thus divert attention from herself.²² But Jesus does not fall into the trap.

20 Leslie, The Surprising Gospel, 40.

21 Ibid., 43.

22 Ibid., 45.

Jesus refuses to be drawn into an argument. A discussion whether the mountain in Samaria or the temple in Jerusalem is the proper place to carry out worship is avoided as Jesus delves further into the subject of "spirit" and "truth"(4:24) in worship. Jesus' concern is with the essential nature of worship. In other words, the only test of worship is the sincerity and reality of the worshipper-never in the color of his/her skin or sex.

Her questions and answers were full of skill, wit, and insight. She challenges, changes the subject and even lies. Yet her words provide a basis for Jesus' progressive revelation that he is greater than her ancestors, her place of worship, and even her own Messianic hope.

When the woman expressed concern about the correct location for worship, she referred to differing opinions between the Samaritans and Jews. The Samaritans considered Mount Gerizim to be the sacred place. According to their tradition, it was there that Abraham prepared to offer Isaac as a sacrifice. The Jews considered Jerusalem and the temple there to be the proper location for worship. But Jesus pointed out that other issues were more important.

Finding Meaning

The water jar, the symbol of her isolation from the other women of the city, is left behind as she reaches out

to establish a new sense of community. Thus, the meaning of the water jar is "existential vacuum." Frankl calls his therapeutic approach logotherapy.²³ Logotherapy is "meaning therapy." So he would say of a person like the Samaritan woman that her central problem is the vacuum at the center of her life, and the answer to her problem is to find a much more satisfying meaning for her life.

Leslie translated in another way as follows:

Give me this water that I need not keep coming in this dreary drudgery, day after day, to draw water in the meaningless routine of everyday existence.²⁴

The ritual of daily tasks held nothing but tiredness for her because she had lost any sense of meaning in her life. Jesus pointed out her real problem and healed it.

In terms of the fulfillment of her "vacuum", Jesus showed a true worship of God. This is to find a new center for the integration of personality on a higher level, and thus the beginning of a new life. It was in losing one's life in this manner that one's true life was found.

23 Ibid.

24 Robert C. Leslie, Jesus and Logotherapy (Nashville: Abingdon, 1965), 49.

The Courage for Self-Encounter

Jesus risks himself in such a genuine way that Zacchaeus finds the courage to take the risk of change himself. Zacchaeus! Who thinks anything of him? Jesus does, and his saying, "I must stay at your house today." is enough to convert Zacchaeus. Zacchaeus acknowledges his shadow, and makes restitution for all his injustice besides. Jesus not only teaches the courage for self-encounter, he creates it. He fairly radiates it, in all its dynamic power.²⁵

Empathy

Jesus knew by empathy. He knew how to feel what it means to be in another's situation, putting oneself in another's place with identification of that life experience. When others were condemned, Jesus felt their distress, the tragedy of sin and hunger for new life. When others were excluded he drew a circle and took them in.²⁶ The despised Samaritan woman, the outcast publican Zacchaeus, the helpless Canaanite woman, etc. Who are my

²⁵ Hanna Wolff, Jesus the Therapist (Oak Park, Ill.: Meyer-Stone Books, 1987), 60.

²⁶ Paul Jonson, "Jesus as Psychologist," Pastoral Psychology 2 (Dec. 1951): 19.

mother and brethren? All who are willing to do the will of God and be loyal members of the Family of God.

He Asked for the Hospitality

Jesus won the heart of Zacchaeus by asking a favor of him. He who was about to do great work for Zacchaeus, but he began by asking Zacchaeus to do something for him. It was a method which Jesus often used and it never failed. He asked the woman at the well for a drink of water. He ended by giving her the water of life. He asked for the hospitality of the home at Jerico. He brought into it God's mercy and salvation. His appeal to people was not only on their need of him, but also on his need of them. A true relationship, Jesus understood, is reciprocal.²⁷ Real communion cannot be one-sided.

Jesus stimulated the positive, healthy-minded attitudes of faith, hope, love, self-respect, rather than the negative attitudes of fear, guilt, and shame²⁸

If one considers Jesus' manner of dealing with the

²⁷ Calkins, 191.

²⁸ Charles T. Holman, "Jesus' Ministry to Individuals" Pastoral Psychology 6 (March 1955): 19.

social outcasts, the Samaritan woman, the woman taken in adultery, Zacchaeus, the Canaanite woman, etc., they must be impressed with Jesus' gentility and his respect for persons, whatever their social status. He cultivated these positive and constructive attitudes in those with whom he dealt rather than the negative attitudes of fear, shame and sorrow.

Jesus Accepted Them as They Were and Showed the New Direction

People are not perfect. Jesus did not send them away because of their sins but, "Let them come unto me and forbid them not, for of such is the Kingdom of Heaven." So hospitals, orphanages, and social agencies of mercy follow his methods. Jesus does not seek a merely external re-arrangement of conduct to make it more socially acceptable. He accepted the Samaritan woman, the Canaanite woman and the tax collector Zacchaeus as they were. He seeks to bring about a basic re-direction, a new life style. The conversation with the Samaritan woman brings this out most clearly.

Through showing the new direction, Jesus recognized people's hidden potential. Zacchaeus, the hated tax-collector might show himself a true son of Abraham; the

woman at the well, if forgiven and going out to sin no more, might become a saint.

A Model for Counseling Koamericans

A few decades ago, Asians were an "invisible group," even though their population is almost a half of the world. In America, among Asians, the Japanese and the Chinese were the most numerous groups till 1970. However, by 1980, there was a rising number of Koamericans, Filipinos, and others.

Of course, they have many differences, compared to other Americans. The important thing is the way we treat them as a specific ethnic group without any stereotypes, as Jesus treated the Samaritan women, the Canaanite woman, and the chief tax collector.

From the passage John 4:1-22, Luke 19:1-10 and Matthew 15:21-22, people in many cultures today immediately sense a message about ethnic and sexual prejudices. A human being is important for what s/he says, believes and does, not because of, nor despite his/her sexuality and ethnicity. The Samaritan woman has taken a drink of eternal life and so far as the world is concerned, she is dead and resurrected in the spirit. There is neither male nor female, Jew, Samaritan nor Greek.

For counseling settings, information as to each of

the respective Asian cultures should be gathered, as well as various reasons for migration, a recognition of their unique histories, their reception by the host culture, basic demographic data, their hopes and expectations, their life styles and their internal stratification systems. These materials should provide the background for good counseling.

As Jesus did to the Samaritan woman, a good counselor needs to have a tending love and self-giving love and not to be afraid of the challenge of truth-seeking.²⁹

Conclusion and Summary

"Jesus was the Master Teacher." This statement is often made and rarely challenged. However, people wonder whether his method would receive such approval from people whose major interest today lies in this field of counseling. The problem is not an easy one. First, it is very difficult to go back to any reliable record of Jesus' counseling practice. There is no written record and no disciple took notes of his teaching. None of the four Gospel writers was a first-hand observer, reporting the teaching of Jesus. Besides, materials were translated into

²⁹ Paul Schurman, "The Ministry of Jesus as a Model for Counseling," TS, School of Theology at Claremont, Aug. 1989.

Greek from the original Aramaic which Jesus spoke. Second, there is always danger of reading back into the record our own ideas, and of making Jesus the sponsor of and authority for concepts and practices which were entirely foreign to him. Jesus has been made the sponsor of capitalist, socialist, and communist systems.

Of course, if we attempt to fit Jesus as counselor into any of our contemporary categories, we shall find it is uncomfortable. However, if we think of counseling as a situation in which a person in difficulty seeks help in understanding his problem, we may learn much from Jesus as a counselor. In spite of these two difficulties, we may attempt to say something about Jesus' counseling ministry. We need to constantly watch to catch the thought and spirit of Jesus rather than to find support for our own ideas. The important thing is not to mimic his techniques but to catch his spirit and to use our best wisdom and widest experience in devising the techniques which we can use in our counseling practice. Following Jesus is not just copying his behavior, but applying his insight and expressing his spirit.

Chapter 5

The New Hermeneutical Responses to the Issues Contributing To Juvenile Delinquency of Koamericans

Family Life

As previously stated, in the family of immigrant society, especially the Koamerican family, most parents have no time to spend with their children because of their struggle for economic success. I believe that parents are primarily responsible for their teenagers' delinquency. The parents must know that they are responsible not only for the provision of physical necessities but also for spiritual nutrition. According to the Bible in general, originally the Christian education of teenagers was conducted in the home, not in the church or school only. For example, Abraham, Isaac, Joseph, and Moses were educated at their home. Therefore, parents need to understand fully the importance of where they spend time and the value of the education of their teenagers, so that parents can provide a certain amount of time for their children. This will be a way of preventing delinquency.

Second, according to the statistics, about 70 percent

of delinquents came from broken homes.¹ Every year the percentage of Korean family divorces increases. It means that the delinquency of Korean teenagers is increasing. An effective way to prevent a divorce is parental education. The education of parents must address not only issues about married life but also many issues about teenagers' lives. If the child discovers his/her parent's behavior toward him/her as expressing positive evaluation, such as, love, concern, attention, and direction s/he will evaluate him/herself positively. When the affection comes from the mother's side, this will be their conceptions of themselves as persons of worth. When it comes from the father's side, this will give them strong impact on their evaluations as effective individuals.

School Life

Whether the misbehavior originates in the family, neighborhood, or school, the school has the responsibility of dealing with the misbehaving students. Especially, for the new Korean immigrant students who have a handicap in both culture and language, the role of school teachers is extremely important. Most American schools do not have

¹ Yu, Juvenile Delinquency in the Korean Community of Los Angeles, 46.

special programs for immigrant students. Thus, it is necessary to establish special programs for immigrant students who do not easily adapt to the school programs. As an example, in LA City College there is no Korean speaking counselor, even though there are more than 500 Korean speaking students in that school. I suggest that Koamerican community leaders or church leaders should design certain special programs and encourage schools to have them.

In the public schools teachers must have an idea of ethnicity as a counselor. The process of therapy depends on the therapist's sensitivity to ethnic differences as well as an understanding of the students' own ethnicity. According to Giordano, a therapist's own ethnic background can be a problem. "Whether we want to admit it or not, therapists also continue to carry cultural baggage that has been passed on from our grandparents to our parents to us, and will probably be passed on to our children."² Therefore, the teacher has to have deep concern for the ethnicity of students in the counseling setting.

2 David Anderson, "'Ethnotherapy' Links Ethnic, Religious Roots to Psychological Problems," Los Angeles Times, 13 May 1983, Part I:8.

Church Roles and Programs

Today, the Koamerican churches have played an important role in the Korean immigrant society. Many immigrants depend on the church for their guidance. Parents whose children were delinquent need much more help than others at churches.

Both the teenagers and parents must work together to resolve the teenagers' problems. They must try to understand each other, try to discuss their differences together in peace, and try to narrow down the generational gap between them. Parents must try to teach their children quality not quantity of life.

The Korean immigrant churches should establish an association for Koamerican youth groups, where they are always welcomed with open arms. Each church should help them to find their true identity.

Pastoral Care

The author called to 42 adults among one church members to know how they solve their family problems. As much as church members are eager to use the minister as a counselor, and will turn to him in times of need, his/her reputation as helper is not restricted to spiritual matters, but goes beyond.

Table

Persons church officers would go to first with family problems

Alternatives	Numbers	%
1) Minister	24	57.1
2) Family Counselor	1	2.4
3) Relatives	3	7.1
4) Friends	1	2.4
5) Respected Person	5	11.9
6) Depends on the situation	8	17.1
Total	42	100

Koamerican Christians fear other ethnic groups or caucasians for many reasons, especially the language barriers. Also, it is not common to go to a counselor to solve problems. As indicated above, it is very seldom that they go to a family counselor. Such a profession is a Western creation, which Koreans and Koamericans have yet to accept.

It seems important here to note the low percentage of the respondents who said they would go to friends with their family problems. They work too hard to have time to make friends. Generally speaking, the first generation has two jobs, or even three jobs to make big money for their achievement.

Compared to Korean tradition, which has family and relatives depending on each other closely, very few respondents said they would go to relatives with their family problems. Many Koreans consider relatives as their family. Therefore, they may talk to each other but not to

a counselor.

Christian faith is more than a set of moral rules by which we regulate our conduct. It is a positive way of life, setting forth our relationships with God and with people. The Korean immigrant church has played a central role in the Koamerican community.³ If this is so, the problems of Koamerican teenagers are an important part of the churches' role.

Youth Center

It is very shameful to say that, although there are more than 400 Korean churches in L.A., there are only a few youth centers for Koamerican teenagers. After school, most teenagers stay at home without their parents. This may give them a chance to participate in activities to satisfy their curiosity which directly leads to delinquency. To build more youth centers and have more counselors, will prevent many teenagers from delinquency.

Almost all Korean churches' programs and budgets are planned for adult members. However, the church should also have concern for their youth. Therefore, through working with such outside work projects, the church may protect and keeps teenagers from becoming involved in bad situations.

3 Kwang Suk Kim, 56.

Many facilities and programs can be planned at that center.

Furthermore, to help youth, the Korean immigrant churches should also invite professors and selected laypeople who have deep knowledge in psychological, physical, and social education, to hold an annual seminar. This will help us understand the youth even better. Meanwhile, the churches should continue to concentrate on their youth programs, and help the youth to grow cross culturally and be God's loving children.

As a result, family, church and school have the most important roles today. The therapy for the life of teenagers depends on how much they work mutually with the problems.

Conclusion and Summary

All immigrant groups that have come to this country have brought their religions with them. The Poles and Italians, for instance, brought Roman Catholicism and their priests who spoke Polish or Italian. Their churches served as bridges which were bases of the old country, the old ways, that greatly aided the immigrants in the painful transition from the old to the new. The immigrants were expected to become "Americans" in a gradual process of assimilation. However, more and more, ethnic groups are beginning to question the necessity and desirability of

full assimilation because of giving up their language, customs and other traditional values. Some groups have become valuable and productive Americans without ever achieving full assimilation, while others have recently realized they have given up too much and are beginning to try to reappropriate some of what they have lost of the old culture.

Koreans, as one of the latest immigrant groups, stand at the similar situation. The Koamerican churches appear to be the most likely centers where Korean traditional values and language can be preserved. In addition, the Koamerican churches offer their members many vital services. Counseling, fellowship, mutual aid, information and training in ways to cope with American society, economic and countless minor services are supplied by the church. Koamerican churches are centers where the attempt to preserve language, social bonds and customs central to Korean identity is very visible.

Even though the Koamerican population is a large portion of the Los Angeles population, there are many misconceptions about their achievements and problems. The misunderstandings about Koamerican, such as they represent model minorities or they have no great difficulties in America, must be re-analyzed.⁴ There are many problems in

4 Sue, Counseling the Culturally Different, 117.

Koamerican immigrant society. Teenagers, especially, suffer from a dual situation, outside and inside the home. As a result many fall into delinquency.

For counseling to be effective with these teenagers, counselors should familiarize themselves with the customs, cultural values and family structures of Korean Americans. No matter how well they are acculturated into American life, their cultural heritage plays an important part in their social life.

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